

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 52, Vol. XXVI.

Saturday, December 24, 1844

Price One Penny.

PUNISHMENT.

BY ELDER GEORGE SIMS.

—o—

"The wicked shall be turned into hell, and all the nations that forget God." The wicked should be punished because they have done wrong. Wicked men have injured good ones, and the good ones feel that they should be punished for having done so. The friends of the injured party also feel so. The Lord is our Father, and he sympathizes with his children when they are injured. Holy angels and holy beings have feelings of vengeance as well as benevolence. Thus we read that an angel smote Nabal, who was a churlish husband, a bad master, and inhospitable to strangers. The angel thought his life should pay the forfeit of his ill-doings. We also read that Herod took the glory to himself, when the people said, "It is the voice of a god and not of a man," and the angel of the Lord smote him for his presumption. These men were wealthy, and had long enjoyed their blessings. They were debtors to the Lord for the preservation of their lives, from help-

less childhood till they felt the stroke of death; they were debtors to the Lord for the earth they stood upon, for the air they breathed, and for the waters they drank, for the meat and the fruits they had eaten, and the clothing they had worn. They were ingrates because they were ungrateful for what they had bountifully received; they were unholy and unthankful. Dives, the rich man who turned away the afflicted Lazarus from his gate, was unthankful and unfeeling. Riches had corrupted the good disposed, that he had in his childhood. He passed from a state of innocence living on the earth, to a state of misery in the pit wherein there was no room. Riches had corrupted him, and perhaps his thirst, abject poverty, and deep humiliation as the bonds of Abraham, might work a change in him, and convert him from pride to humility, from meanness to nobility, from cruelty to kindness, and forgetting God to call upon him.

Let us hope that all punishment is reformatory. Nebuchadnezzar appears to have been cured of presumption by losing his reason and eating grass like an ox. Ananias and Saphira were struck dead for lying and dishonesty, and although we hear no more about them now, we may in our future life. Punishment not only satisfies justice, but is preventive and admonitory to others.

The Scriptures are full of examples of punishment. Belshazzar, the king of the Chaldeans, was slain because he honored and praised the gods of silver, and did not glorify the God of Israel. Thousands of the children of Israel were slain because they murmured against their best friend Moses. The cities of the plains were consumed for sins of licentiousness. The antediluvians were destroyed for rejecting Noah and his message. The Jews were scattered for rejecting the Savior, and the American nation is being destroyed for rejecting the Lord's message through Joseph Smith. The punishment of sin is death. Achan was punished for taking away the wedge of gold and the Babylonian garment. The Jews slew their disobedient children. Sabbath breakers were stoned. The Apostle says, when speaking of the judgments that fell upon wicked men, "These things were done for our example," lest we should fall by the same errors. Ambition and rebellion caused the fall of Satan and his followers. To men that search their hearts and discover in them the seeds of sin, the review of those that have been punished warn them not to cherish them. This world is very wicked with these examples of judgment before them, but if there were no records to warn them, they might be worse; and in the future, when we meet with those monuments of judgment, some of them truthfully may remark, My fall saved you, so that justice and judgment will have a claim upon our admiration, as well as love and mercy.

A noted judge once said, "There is a mercy due to the public as well as to the criminal." The law is a terror to evil doers, and it is also the protector of the innocent, and judgment may in time crush out from the sin-

ner's breast his disposition to injure others, even if it does not present to us the best of men. The over-merciful are as numerous as the over-severe, and they are both in the way of establishing law and order. The amputator of a mortified limb saves a life, but is seldom esteemed as much as the Howard that benefits the convict in his prison. The Lord may not appear so benevolent in permitting the American war, but we shall acknowledge his benevolence when peace reigns in the Millennial ages, and the present war is a preparation for a happy future. Punishment and suffering are both necessary for our perfection, or else they would not be permitted to exist. If the disposition to appeal for redress is right, when injured, then it is right to mete out judgment to the injuring party. To inflict injuries upon the innocent all nature declares is violence, but even a child acquiesces in the punishment of the guilty.

Punishment is not cruelty, it only corrects the offender, while cruelty is gratified alike in either torturing the good or the bad. The injured ruler is justified in punishing the offending rebel, and those that would shield the rebel, expose the ruler to every enemy of law and justice. Good laws are good rules established for the good of the people, and the friend of law and order is a patriot to his country, but to oppose law is to hinder human progress.

The unwise in the days of Moses pitied those who were deservedly punished, which was equivalent to accusing the judges of injustice. We may sympathize with the desolation of America, and we may weep over the horrors of a fratricidal war, until we reflect that punishment is not endless, and the sooner they commence the payment of their penalties, the sooner it will be over. A school boy thinks it a privilege to receive his chastisement first, and it may be so with nations. Much as we may admire love, mercy and gentleness, when there is no tongue to slander us, no thief to rob us, and no hand is lifted against us, and little as we may esteem the justice that punishes the evil-doer, yet, when we are suffering from the cruelty of the wicked, then we rejoice

that a God of love is also a being that possesses an opposite class of attributes, and who exercises them for the protection of the lives, liberty and happiness of the righteous. The aggressive faculties are given to us for our preservation and protection—without them virtue would have no shield, helpless innocence no protection, and every right would be trampled under foot. If moral evil did not exist,

then judgment and punishment could be dispensed with; but as we cannot read of a time that it did not have an existence, neither do we read of a time that evil did not meet with opposition; that it is as wise to rejoice in the existence of punishment as in any other principle. We do not admire the beautiful, love the liberal, nor praise the warrior more than we do the just Judge who punishes the guilty.

P O S T P R O P H E S Y I N G .

BY ELDER GEORGE REYNOLDS.



Many of us have, no doubt, laughed at the narration of the story of the old lady who, on being informed that her cow had swallowed the grindstone, very gravely and emphatically exclaimed, "I told you so; I always said she'd do it." We can afford to amuse ourselves at the nonsensical conceit of this old lady, who wished it to be understood that she had such a keen perception of the results of leaving the stone in the way of the cow, that she had always looked forward to the occurrence of what was an evident impossibility. Yet, unfortunately, there are some people who, though not quite as ridiculous as our heroine, will endeavor to convince us that their fore-knowledge is in advance of everything else in the world, and who will aver that there is scarcely an incident that occurs but what their unusual sagacity has pointed out, long before, in the plainest manner possible.

It is, no doubt, rather poor consolation to a man under misfortune, to be assured by his friends that they have known for a considerable period to where he was drifting, and that they could have told him all about it long before; or to be informed by a circle of commiserating acquaintances, when he is weighed down by trouble brought on by faithlessness of friends or the dishonesty of associates, that they knew the characters of these persons all the time, and could see dishonesty in them, and often pitied his over-trusting disposition, and wondered how he could

be so blind to his own good. These kind of folks are some of the pests of society, who only use their pretended foresight to harrow up the feelings of others by the narration of their own wonderful shrewdness, placed in juxtaposition to their unfortunate victim's presumed incapacity.

But with this class in a private capacity we have little to do, but to leave them to the empty satisfaction of glorying over their supposed superiority and far-sightedness; but, as a people, we have had to contend with such characters from the day of the organization of the Church till the present time, who have almost unceasingly derided the predictions of the servants of the Lord, until their words were fulfilled and their truth made evident, and then their opponents have turned entirely round and asserted that everybody had long expected such things, in fact, that such things had been looked forward to for centuries. As a very striking instance of this kind of post prophesying, let us take the present struggle in the United States of America. Before it broke out, when the servants of God went into the midst of that nation and told them of what was to come, even what we are now witnessing, no expression was too strong to stigmatize the unbelief they had in these statements, and no term too expressive to characterize their opinion of the folly and fanaticism of those who dared to believe in the disruption of the Union, the division of the South from the

North, and the formation of two hostile Governments on the territory of the United States. But now that the words of the Lord through his Prophet Joseph Smith are fulfilled, a certain class of men have arisen who declare that it did not require the Spirit of God or the inspiration of Heaven to foresee the present sad spectacle of a nation accomplishing its own destruction; that many of the clear-headed and far-seeing of American rulers and statesmen had spoken of a time when such a result as division and contention might possibly, nay probably would, arise to tear asunder and disperse their much-loved country, and trample under foot their dearly bought and highly prized Constitution and liberty.

We will allow that some may have had a vague idea that under certain presumed contingencies certain unknown results might follow, but what these troubles would be, and how and where they would commence, none have presumed to say or dared to define. If we admit there is anything in this, then we must also allow almost everything has been known before hand, for there is scarcely an event that transpires but what somebody has hazarded a conjecture about, in some way or another. The Elders of Israel came forward and proclaimed to the people that the Lord had declared that the Southern States should be divided against the Northern States, beginning at the rebellion of South Carolina, &c., and the manner in which the bearers of this message were treated evince the spirit of incredulity possessed by the masses of the people to their warnings, for the story of their persecutions is an oft-told tale, familiar to all who are any ways conversant with the history of "Mormonism."

Let us ask these self-wise philosophers, who have known all about these things for so long, how it was they were not prepared for the present "situation." How it was that they fondly cherished the hope that separation would be accomplished peaceably; and when this hope failed them, how it was they declared all would be over in ninety days, and then another ninety, and so on; and

how it is that they are willing to acknowledge the truth of that which they are unable to deny, and yet spurn with the greatest disdain the remainder of that same prophecy, that speaks of things yet in the future; for though so very wise with regard to what is so self-evident, they are as blind as possible to those predictions of God's servants not yet fulfilled. Do they believe that this separation of the United States will bring on a war spreading first to Great Britain, which will eventually become universal? Oh no! in their estimation England will never be so foolish as to allow herself to be involved in the trouble. But let us wait till the fact is an accomplished one, and then how remarkably clever they will have grown all of a sudden, and how easy it will be to quote my lord so-and-so, or the right honorable Mr. such-an-one, to prove the deep penetration and wonderful foresight these persons possessed. Certainly, men may have presentiments of evil and be on the watch, but who of England's great law-givers of to-day can point with certainty to that quarter of the heavens where the war-cloud will arise, and declare, with unhesitating confidence, that the danger is there. Ask a number of men to-day, who profess to be well versed in the political aspect of the world, where England may look for her next foe, and how variously would you be answered. The Emperor of the French would be immediately mentioned by one, and as soon pooh-poohed by another, who would assure you he was our firmest friend, and that Russia was our great menace; a third would point to America, a fourth to Prussia, and so on till almost every quarter of the habitable globe had been confidently set down as our most dangerous enemy. If we doubt this assertion, let us look at the various newspapers published day by day—notice how they contradict each other, and into what a mass of inextricable confusion they have blundered in endeavoring to unravel the mysteries of the great future. Yet, during all this time, the voice of the servants of God is to be heard in the land declaring what shall most assuredly come to pass, but is as little regarded as

were
sors
who
Calif
ble an
that
of Go
Ott
more

In
find
on th
mine
migh
holi
over
to h
wise
inasm
man
they
shou
just

W
the
clo
peop
Noa
Lord
with
tha
salv
tha
com
wer
be
beli
rep
tin
the
and
the
wa

T
tha
No
tes
Jes
ha

were the teachings of their predeces-sors of olden time, or their brethren who have journeyed from Canada to California declaring, in an unmistakable and unwavering voice, the horrors that now desolate the fairest heritage of God's chosen people.

Other examples might be brought forward, but they would prove no more than this does, that this pre-

tended fore-knowledge can only be considered as one of those miserably weak weapons used by the father of lies to blind the eyes of the people to the divinity of the great Latter-day Work, and the heaven-inspired character of the message now proclaimed through the instrumentality of God's chosen servant, the Prophet Joseph Smith.

GOD'S DEALINGS WITH HIS PEOPLE.

BY WILLIAM HENRY SCOTT.

—o—

In searching the Sacred Records we find that whenever God had a people on the earth, he revealed his will and mind unto them, in order that they might be strengthened in their most holy faith, and to enable them to overcome everything which was likely to hurt or destroy them; and he likewise promised them certain blessings, inasmuch as they would obey his commandments; but, on the contrary, if they refused to obey his requests, they should most assuredly meet with a just condemnation.

We will take a retrospective view of the days of Noah, when the earth was clothed with sin, and the minds of the people were hardened towards God. Noah received a revelation that the Lord was going to destroy mankind with water for their wickedness, and that he had to build an ark for the salvation of himself and family, and that he had to warn the people of the coming judgments, so that if there were any honest in-heart they might be saved from the flood. Did they believe his message? Alas! no. They repented not of their sins, but continued feasting and marrying until the waters came—the ark was shut, and there was no way of escape. They then could see that Noah's message was true, for his words had been fulfilled to the letter.

The people in this day will argue that had they lived in the days of Noah they would have believed his testimony, or, had they lived when Jesus was on the earth they would have believed his teachings. But, we

ask, why did the Jews not believe him? Were they not as easy of belief as the people are in this day? They were. Why did they put him to death? Because he did not come shining in brilliant apparel, but as the poor carpenter's son. How was the Prophet Joseph received—was he accepted by the world as a Prophet sent of God? No. But, says one, the people did not know that he was a Prophet. How did they know that he was not one? They did not prove it by the Scripture that there were no more Prophets needed. But the truth was, they saw that his doctrine was true, Scriptural and reasonable, and that it would stand investigation. They saw that unless they strove with all their might to bring something against him in order to poison the people's minds towards him, he would soon uproot all their man made doctrines, and they would be looked upon as naught. He, after being persecuted for nearly twenty years, was assassinated in Carthage jail.

We see by further searching the Scriptures, that God intended to establish his kingdom upon the earth in the last days, and that it had to stand forever. Well, the Latter-day Saints are boldly declaring to the world that God has established it, and that they have authority to preach the Gospel and administer in all the ordinances thereof, the same as the Apostles had in former ages; and, likewise, that they have received a message to gather Israel home to Zion, that God's faithful children be not putakers of her

(Babylon's) sins, and that they receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities. Do the people believe this message? Very few indeed. But, nevertheless, it is true, and as surely as God destroyed the antediluvians with water, and as sure as he destroyed Sodom and

Gomorrah, so sure will he destroy the inhabitants of the earth who reject this message. It causes the hearts of the Saints to rejoice, to think that he has a place prepared for his faithful children to gather to, that they may rest in peace whilst he pours out his plagues upon the wicked.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 809.)

HISTORY

OF

PARLEY P. PRATT.

"I am the third son of Jared Pratt and Charity Dickeson, of Columbia county, New York. I was born April 12, 1807, in Burlington, Otsego co., New York.

Of my childhood and youth I will say but little. I was raised to hard work on a farm, brought up in the strictest morals, was a believer in the Bible and Jesus Christ, received but a limited education in the common schools.

I was married September 9, 1827, in Canaan, Columbia co., N.Y. My wife's name was Thankful, daughter of William and Thankful Halsey; she was born in New Lebanon, Columbia co., N.Y., March 18, 1797.

On the 25th of March, 1837, she gave birth to my firstborn, whose name is Parley, and died the same day. This happened in Kirtland, Ohio.

About the first of September, A.D. 1830, I was baptized by the hand of an Apostle named Oliver Cowdery. This took place in Seneca Lake. I was confirmed the same day and ordained an Elder, at the house of Father Whitmer, Seneca county, N.Y. From that time forth I began to minister in the fulness of the Gospel. My first mission was in Columbia county, among my relatives and neighbors, where I baptized my brother Orson Pratt.

Returning to western New York the same autumn, I saw for the first time Joseph Smith, the Prophet, at his father's house in Manchester; heard

him preach, and preached in his house, at the close of which meeting we baptized seven persons.

After this he inquired of the Lord, and received a revelation appointing me a mission to the west, in company with Oliver Cowdery, Peter Whitmer, jun., and Ziba Peterson. We started this mission in October, 1830. From Father Whitmer's in western New York, we travelled nearly fifteen hundred miles, mostly on foot, and arrived in Jackson county, Missouri, in the beginning of the year 1831, having preached the Gospel and left the Book of Mormon with the Catawba Indians near Buffalo, N.Y., and with the Wi-an-dots of Ohio. We also preached the Gospel and established the Church in Kirtland, Ohio, and the regions round about, consisting of several hundred members, among whom were Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight and many others, whom we ordained Elders.

Passing the western bounds of Missouri amid the deep snows of January 1831, we entered what is now called Kansas, and bore the Book of Mormon and our testimony to the Delaware Indians, who received it joyfully. We were soon ordered out by Government agents, and threatened with the military. We then returned to Jackson county, Missouri, and preached the Gospel in several neighborhoods, baptizing a few.

On the 14th February same year, I took leave of my fellow-laborers in Jackson county, and travelled, mostly on foot, to Kirtland, Ohio, nearly one

thousand miles, where I arrived some time in March.

Here I met with President Joseph Smith, who inquired of the Lord and received commandment for me to preach the Gospel and visit the churches in the regions around, which I did until the Conference at Kirtland, held June 6, 1831, in which President Joseph Smith, by the word of God, ordained me, with many others, to the High Priesthood, and received a revelation for me and my brother Orson, and many others, to journey two and two, to the western bounds of Missouri, preaching and baptizing by the way.

We started in June, performed this journey on foot, organized several churches by the way, and arrived in western Missouri in October of the same year.

From this time until February 1832, I was very sick of fever and ague, during which I tarried with the churches there.

About the middle of February I attended Conference in Jackson co., over which Bishop Edward Partridge presided. Here I was healed by the laying on of hands, and the next day started my return mission in company with John Murdock and others.

After a tedious journey of a thousand miles, we arrived in Kirtland, Ohio, in May 1832, having preached by the way with some success.

After a short mission to Pittsburgh and back, on foot, distance 130 miles, I removed with my wife to Jackson county, Missouri, where I settled, opened a farm, and built a log cabin.

The next winter, in company with Elder W. E. McLellin, I performed a mission on foot through Missouri and into Green county, Illinois, where we preached with much success; distance about six hundred miles in going and returning.

About the 1st of June I returned home, devoted my time among the churches and in presiding over a school of Elders in Zion, and in laboring with my hands.

In the autumn of 1833 I was driven out of Jackson county, with the rest of the Church, at the loss of my home. I took refuge in Clay county, where I

obtained a living by day-labor, jobbing, &c.

On the 1st of February, 1834, being sent by a General Conference, held in Clay county, I started in connection with Elder Lyman Wight, on horseback, rode one thousand miles, and arrived in Kirtland in March. President Joseph Smith inquired of the Lord, and by revelation our mission was still extended eastward in connection with others.

President Joseph Smith and myself journeyed together as far as Genesee county, New York, where we held Conference, after which we separated, and I still continued eastward, visiting the churches in northern New York, and my friends in Columbia county.

I again arrived in Kirtland in the latter part of April.

On the 1st of May 1834, I started with President Smith and company for Upper Missouri, where we arrived in July. In this journey I had travelled by land near four thousand miles. From this till October I spent the time in laboring with my hands.

On the 8th of October, in compliance with a revelation through the Prophet Joseph, I started with my wife for Kirtland, Ohio. After journeying near one thousand miles with a horse-team, we stopped for the winter at New Portage, within fifty miles of Kirtland. Here I devoted my time diligently in the ministry and in laboring with my hands until February 1835, when I repaired to Kirtland.

February 21, 1835, I was ordained one of the Twelve Apostles under the hands of Joseph Smith and others. I then immediately returned to New Portage, settled my affairs, and returned again to Kirtland, to join the Twelve on a mission eastward.

May 4th, we started this mission. The season was spent in preaching, visiting the churches, holding Conferences, &c., in the eastern States. August found us in the State of Maine, and in September we returned to Kirtland. The winter was spent in the School of the Prophets in the House of the Lord. In April 1836, I took a mission to Canada, and labored through the season in the city of Toronto and round about, which mission

resulted in the baptism and ordination of John Taylor, Joseph Fielding and others, and in the gathering into the Church of many souls. In October of the same year I returned to Kirtland; spent the winter at home.

On the 25th of March 1837, my son Parley was born, in fulfilment of a prophecy delivered on the head of my wife, about eleven months previous, by Elder H. C. Kimball. Having lived to see and embrace her child, she died about two hours after his birth.

In the spring of 1837, soon after the death of my wife, I returned to Canada on a short mission to the Saints, during which several of the Canadian Elders—viz., Joseph Fielding, Isaac Russell, John Snyder and John Goodson, were selected for a mission to England.

They were set apart, and performed that mission under the Presidency of Elders H. C. Kimball and Orson Hyde; this being the first introduction of the fulness of the Gospel in Europe.

May 9th, same year, I was again married, receiving the hand of Mary Ann Frost, daughter of Aaron Frost, of Maine. Soon after this marriage I went to the city of New York, where, at length, I succeeded in baptizing many, among whom was Addison Everett. Here I wrote and published the "Voice of Warning," and here God manifested his power in many gifts and healings, causing the Work to spread through the city and round about.

In April 1838, I took leave of New York, and with a small colony emigrated once more to Missouri. We settled in Caldwell county in May, where I built a house and made a farm with my own hands, besides devoting much of my time to the ministry. In autumn of the same year I was imprisoned with brother Joseph and others, while my family and the whole Church were robbed, plundered, and driven from the State.

On the fourth of July, 1839, I gained my freedom by the power of God, after eight months and four days' imprisonment, and escaped to Illinois. I found my family in Quincy, and gathering with them to Nauvoo,

I again commenced to labor with my hands.

On the 29th of August 1839, I started on a mission to England, in compliance with a revelation through Joseph Smith. We travelled by land, in a carriage, near six hundred miles, my brother Orson and my family accompanying me. We arrived at Detroit and tarried a few days with our brother Anson, and with our father and mother who then lived with him. My father, being about 70 years of age, was then laying low with a fever, and soon after died.

Continuing our journey, we arrived in New York some time in autumn, where I tarried for the winter, having great success in the ministry.

On the 9th of March 1840, I sailed for Liverpool, England, in company with Elders B. Young, H. C. Kimball, O. Pratt and others. We had a rough passage of twenty-eight days, and on the sixth day of April landed in Liverpool. We convened a General Conference at Preston on the 15th of April, in which Elders B. Young, H. C. Kimball and myself were appointed a publishing committee for the Church. I was also appointed editor and publisher of a monthly periodical to be called the *MILLENNIAL STAR*, the first number of which was issued in May following.

I continued in this publishing department between two and three years, the last eighteen months of which I had the Presidency of the Church in the British Isles.

About the 20th of October 1842, I took leave of England, and sailed for New Orleans, chartering a ship called the *Emerald*, and taking out with me several hundreds of the Saints. We landed in New Orleans after a tedious passage of ten weeks. Passing up the river for one week I landed with my family in Chester, Illinois, where we wintered on account of the ice. In the course of the winter I paid a visit to Nauvoo on horseback, and was welcomed by brother Joseph and my friends in general.

On the 12th of April 1843, I landed in Nauvoo with my family. The remainder of the season was spent in building, &c.

The spring of 1844, I was sent out

on a mission to the eastern States. I went as far as New York, held several meetings, but was constrained by the Holy Spirit to return home speedily. On arriving in Chicago, Illinois, I heard of the death of Joseph and Hyrum Smith. I arrived home in time to console the Saints and assist in keeping them together, until the re-

turn of President Young and others of the Twelve.

March 13, 1858.—Presidents B. Young, H. C. Kimball, O. Hyde, O. Pratt, W. Woodruff, Geo. A. Smith and E. T. Benson, heard this history read by R. L. Campbell, and approved of it."

(To be continued.)

834

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 24, 1864.

GOVERNING PRINCIPLES OF MANKIND.

—o—

It is written that God created man uprightly, but that he has sought out many inventions. Man in his aspirations and attributes is pre-eminently an independent being. There is nothing but what he may aspire to and accomplish, and he can do pretty much as he pleases provided always that he does not trespass or infringe upon the rights or privileges of another. This is the great law of right which has always existed and always will exist, and which law-givers and legislative assemblies would do well to have in remembrance while defining crime, its nature and its punishment.

When the kingdom of God shall be established upon the earth, this independence of man's nature will be respected, and they will be allowed the liberty of conscience and be protected in the free exercise of their religion and worship, whether they worship the God of the Christian sects of the present day, or the God of Israel; and laws suited to their condition and circumstances in life will be given them, and the foregoing principles of right will be the governing element of law, irrespective of the musty forms and precedents the accumulated rubbish of ages, which so prevalently obtain at the present time. Indeed, may we not look forward to a time when shall be realized the words of the Lord spoken through the Prophet Jeremiah, "I will put my law in their inward parts, and write it in their hearts;" when all people will be willing to observe this great law of right, not to infringe upon their neighbor.

But, up to the present time, we find that this great law has been but little recognized by the inhabitants of the earth. They have seemingly sought to upbuild themselves during this life, to the exclusion of higher and more important duties pertaining to that hereafter. The Saints, in times past, acted upon the new commandment given by our Savior unto his disciples, "that ye love one another," yet they were but a small portion of the people of the earth,

and though exerting a distinct influence for good, it was not universal. In course of time they were gathered to their fathers, and this law, if not forgotten, was no longer acted upon by the world. The unbelief succeeding the Apostolic age was both dense and dark, and men wandered off into by and forbidden paths, no longer guided by the Spirit of light and revelation, having given way to unnatural lusts and strange desires. The principles of the Gospel were no longer understood nor respected, and as a consequence of this exceeding darkness and unbelief, mankind have set up authority, both political and religious, in direct opposition to the will of the Lord.

It is now, and has been for ages, customary for the different nations of the earth to reject and ignore all interference of the Almighty in temporal affairs, either domestic or political. How this strange separation of temporal and spiritual good and welfare has occurred, may be distinctly traced in the history of mankind. It has grown with their unbelief, and has increased with their apostacy from the true faith, until it is now hoary with age and made strong by tradition and precedent. Temporal rulers, while they pay outward respect to the formulas and rules prescribed by religious sectaries, ascribe all of success attainable on earth to superior human skill and ability, not to the overruling providence of a wise and beneficent Father, who builds up and overturns the nations at his pleasure. Yet we are told "the race is not to the swift nor the battle to the strong," but, did we notice the actions of men we will find them all, more or less, tinctured with the infidelity of Napoleon when he said, "God is on the side of the heaviest artillery."

To every cause there must be an effect, be it beneficial or disastrous, and as an effect of this contempt of the authority of high heaven, of this disregard of things sacred and holy, comes the long train of evils now afflicting society. Men enlightened by the Spirit of God would never afflict or oppress their fellows. They would be willing and proud to own the supremacy of the Father and the wisdom of his rule in all things, not only regarding spiritual elevation and advancement, but also in the issuing of good temporal laws, and in the conception of beneficial regulations and improvements. They would acknowledge His hand in the discoveries of a Columbus, a Newton and a Guttenburg, and in the success which attends national prosperity ; and instead of the strait-laced Puritanism which persecutes the honest Saint and strives to retard the progress of God's great Latter-day kingdom, we would see liberality of sentiment and practice such as would in time do away with many of the evils now to be deplored, and which are nowhere more prevalent and disastrous than in the midst of so-called Christendom.

One evil flowing from the religion of the present day is, that it tends to foster unbelief and infidelity. The time has come which the Apostle foretold, when the people "will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables." Religion, as understood by the masses, has so many inconsistencies, that it cannot withstand the scrutiny of scepticism, nor will the judgment of man be satisfied with a semblance of the Truth, and he takes refuge in no belief at all in God nor divine revelation, but reposes in infidelity. In reading the holy Scriptures, it is now customary to do so with the intention of culling, or taking therefrom passages to substantiate the position taken by different individuals. It is much like being appointed to argue upon one side of a question—the posi-

tion is defined and they must defend it, be it just or unjust, truthful or untruthful, from the attacks of others. At first liberality of sentiment and tenderness of conscience may silently rebel against this manner of disposing of religion, but habit and custom make it in the end, to the generality of mankind, easy. This is not the way in which we should seek for truth. No one should read the Bible, or any other good book, merely for the purpose of substantiating a certain belief, but for the purpose of being instructed and edified, and of learning truth. No one can comprehend truthfully any subject unless they have partaken of the spirit by which it was written or dictated. Besides, no difference his talent and ability, mere finite man can never make the Lord correspond to his belief, and His ways correspond with man's ways, for as high as the heavens are above the earth, so is our Father's wisdom superior to man's wisdom, for "the wisdom of this world is foolishness with God."

There are people who profess to be guided by our Father in spiritual affairs, yet while they give ready credence to such of the revelations given in times past as accord with their preconceptions, they deny the continuance of present revelation and the presence of the living oracles of God among men. "They draw near to him with their lips, while their hearts are far from him." They have no conception of what constitutes a genuine authority, nor do they recognize the necessity of a Priesthood commissioned by the Lord; nor do any in their teachings unto the people go further than to assert a *belief* in the truthfulness of what they advance. There are rulers who are nominally, and we may say practically, the head of the church in their respective kingdoms and empires; yet, although autocratic in their manifestoes, they speak with no higher power than that bestowed by accident of birth and by the slavish fears of their inferiors. They have no conception of being led by one "called of God as was Aaron," upheld by the voice of God and the obedience of the people—obedience springing from their desire to be led by inspiration; and all this confusion we observe among men springs from the abuse of the great law of right and self-agency laid down for the exaltation and salvation of mankind.

Now, it must be manifest to all, be they learned or unlearned, that the Lord, who is the Father of our spirits and the Author of all things that have an existence, must be possessed of more intelligence and more wisdom than is possessed by all the inhabitants of the earth put together. Men may not be willing to admit this, or they may be so puffed up and elated with the superior ability they presume unto themselves that they possess, that in action they may and do brave his judgment and deride his will. Besides, the Lord works in a way unto them incomprehensible, unless they have his Spirit to enlighten them. When the European world undertook to rescue the sepulchre of our Savior and the holy city of David from the hands of "infidels," during the time of the crusades, they went with sword, and with buckler, and with shield, to compel them to relinquish possession thereof; but the Lord did not work with such carnal weapons as were used by Christendom on that occasion. He has promised to fight the battles of his faithful Saints; and as he has done so in the past, we may reasonably hope, and indeed we know he will continue to do so in the future. Could men but look upon it in this light, differences now settled by the law or with the sword, would, as they are now done in Zion, be settled by the peaceful arbitration of men who are filled with the Spirit and power of God, and who are clothed upon by his holy Priesthood.

When such a time arrives, and it is fast approaching, what felicity and pro-

sperity will follow the practice of the principles of the Gospel. The great law of right we have mentioned, will then be universally recognized, nor will there be an dissentient voice, at that day, to the proper administration of justice. We can easily prove that prosperity follows this state of society, by pointing to the records of ancient Israel. While they listened to the Prophets of God, and paid observance to the plain truth coming from the Lord, and told unto them by the voice of inspiration, they were victorious and prosperous in all their undertakings, easily overcoming all kinds of difficulty. But the moment they fell away from the true worship of God, following after and making unto themselves other gods of stone and of silver and of gold, refusing to listen to the true voice of inspiration, then the scourges and judgments of the Lord followed and fell upon them, and they were shown, by sad experience, the folly of leaning upon the strength derived from human wisdom and human understanding alone, unenlightened by the Spirit of the Lord. Such examples shou'd serve to make man more wise in our day; but, alas! the pride and wilful presumption he has, cause him oftentimes to go directly opposite to the course best calculated for his own good.

It is worse than folly in man to resist the accomplishment of the purposes of the Almighty; for let him be ever so stubborn, he must yield at last to His power and to the performance of his will. If man is saved, it must be upon the terms dictated by the Lord, for, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." It may be humiliating to the arrogant self-sufficiency of some, but the terms must be complied with alike by the peasant in his cot, the warrior at the head of his army, and the monarch upon his throne, for there is, as with learning, no "royal road" to salvation, and it must be merited by good behavior, and be won by noble deeds, faithful conduct, and obedience to the requirements of the Lord.

It will be a happy day for mankind when they will do in all things as the Lord wishes them. In that day "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea," and none will have need to say "know ye the Lord," for all shall know him. The earth will be beautiful, and will yield in rich abundance of the grain and fruits and herbs for the comfort, sustenance and pleasure of man. His flocks and herds will increase and roam upon the thousand hills. His wives and children will be lovely, beautiful and obedient, and he himself, clothed with the holy Priesthood of the Son of God, will live in the light of continuous revelation, obedient to all His requirements.

ABSTRACT OF CORRESPONDENCE.—WORCESTER CONFERENCE.—Elder Franklin Merrill writes from Worcester on the 22nd ult., as follows:—"During the past summer our out-door meetings have been continued and numerously attended, and I am able to state that if I have not had the privilege of baptizing many, I have had that of warning hundreds. I firmly believe that the many testimonies I have borne to the people will stand against them in the great day of judgment. I feel exonerated from all obligations to those individuals, let them accept or reject my message. A great many have appeared inclined to believe our words, but their love for the Gospel and desire to obey

it have not been intense enough to cause them to stem the current of opposition they meet with, and not having sufficient fortitude and resolution to follow the Savior through evil as well as good report, they have turned away. The Lord has assisted us in sowing the good seed, and we trust to him to give the increase. I feel thankful to Him that I can inform you that we now begin to see those fruits made manifest, though in a quarter by us unlooked for. The Work in the city of Worcester seems to have received [a new impetus, the Lord opening the way before us. Times were very dark here sometime back, meetings being discontinued for some time, but we have again resumed them, and they are well attended. Some fifteen or sixteen persons have been baptized in this Branch alone the past two or three months, and prospects clearly indicate that as many more will, by the blessings of the Lord, be added before the spring. The entire number of baptisms in the Conference, so far, during the year, has been four-fold the number emigrated, and the aspect of affairs now leads me to conclude that we will add yet a considerable number more before the new year. Elder William Wheeler is received with that warmth which always characterizes the reception of a faithful Elder from Zion by the Saints in these lands. He enjoys the Spirit, and is doing a good work among the Saints and strangers. My being alone previous to his arrival, makes me appreciate his assistance. The frequent colds I have at different time caught here affected my lungs somewhat, nevertheless I am extremely happy in the performance of my duties, and this happiness is much enhanced by the assurance that my heavenly Father has given me the guidance of his holy Spirit. I have continually sought after this Spirit and for wisdom, knowing that if I am destitute of those qualifications, my endeavors will prove unavailing. I think the brethren who have been with me have sought for the same blessings. We have striven to do the best we could under the circumstances that surrounded us. I wish to enlist all my energy and ability in the cause of our Father, in rearing and establishing the kingdom of God, knowing it to be the surest way of securing the blessings I desire to obtain."

NEWS FROM CONFERENCE.—HULL CONFERENCE.—On the 30th of October there was a Conference held in Hull, minutes of which have been forwarded to us by Elder Thomas Cracraft, which we had intended publishing in full, but press of other matter has compelled us to summarize. There were present on that occasion—Elders Brigham Young, jun., of the Presidency of the European Mission, C. M. Gillet, President of the Sheffield District, Joshua K. Whitney, President of the Hull Conference, George Reynolds, John Nicholson and Robert Williams, besides several local Elders. The Conference was represented to be in an excellent condition, though the Saints were rather scattered. The instructions given by Elder Brigham Young, jun., were very good and of a nature to edify and instruct the Saints, and likewise were a powerful testimony to the strangers present of the truth of the Gospel. Elders C. M. Gillet, Joshua K. Whitney, George Reynolds and John Nicholson, in turn spoke to the Saints, exhorting them to renewed diligence in the cause of virtue and of truth. They likewise bore powerful testimonies to the great Latter-day Work, and all present rejoiced under the genial flow of the Spirit of the Lord.

C O R R E S P O N D E N C E .

—
ENGLAND.

ESSEX CONFERENCE.

Maldon, Nov. 29, 1864.

President Wells.

Dear Brother,—Knowing the solicitude you always feel for the Work and the general welfare of the Conferences under your jurisdiction, I take the opportunity afforded to let you know how things are moving in this Conference, comprising the counties of Essex, Hertford, and a portion of Suffolk. Although the preaching of the servants of the Lord has not been followed by any great ingathering of souls into the great Gospel net, I am happy to say some have taken hold of the words of life, and are striving to walk the narrow path which leadeth to exaltation and eternal happiness in the presence of their Father and God, their hearts being filled with joy and gladness, and the "peace that passeth all understanding." They feel to pour out their souls in gratitude to the "Giver of all good" for his mercy and goodness in sending the glorious Gospel message for the salvation of fallen man.

Many of the people are beginning to realize that there is really some truth in the declaration of the Elders, that after their testimony cometh the judgments of Almighty God, "cruel both with wrath and fierce anger," when he shall make bare his arm before the nations, which is manifested before them in the cruel and fratricidal civil war now raging in America, the late terrible cyclone on the coast of India, involving the destruction of thousands of lives and immense destruction of property, the awful and calamitous storm on the continent of Europe, England not being exempt, the unparalleled storm of hail which has recently visited the city of Rio Janeiro, in America, together with earthquakes, famine, pestilence, fire and sword on every hand. These things are of almost daily occurrence, yet the majority of the people look upon them with stolid indifference, Satan having blinded their eyes so

that they have become like the Pharisees in the days of Jesus, not being able to discern the signs of the times.

A few are wise and despise not the means of grace now offered by the Gospel. The Saints here are feeling well, increasing in faith, and, as a consequence, in good works. I notice that those who honor the laws of the Gospel, Tithing, &c., are full of life and are prospered and blessed by the Almighty, and *vice versa*. We have lately been favored by a visit from Elder Isaac Bullock, whose fatherly counsel and instruction have proved a blessing to the Saints, and will, I feel assured, prove a lasting benefit to them if they take heed. We held meeting at Grays on the 20th, and several week-night meetings on our way to Maldon, where we held Conference on the 27th, the Travelling Elders being present with us. The Authorities of the Church were presented and unanimously sustained. It was a time of rejoicing with the Saints, the Spirit of the Lord being poured out in rich abundance. The instructions given during the day were in their nature calculated to build up and strengthen the Saints. In the evening Elder Bullock delivered a powerful and interesting discourse on the Latter-day Zion, its location, blessings, &c. Many strangers were present, who manifested deep interest in the subject, judging from the marked attention they paid. Financially the Conference is slightly involved in debt, but we hope, by economy and perseverance, to work it off, with the blessing of our heavenly Father and the co-operation of the Saints.

The brethren are well, and are striving to roll on the Work of the Lord in their several fields of labor. For myself, I never felt better than at the present. Ever praying for your welfare and the prosperity of Zion's cause, I remain yours faithfully and obediently,

JOHN RIDER.

WELSH DISTRICT.

Merthyr Tydfil, Nov. 24, 1864.

President Wells.

Dear Brother, — Well knowing the interest you feel in the welfare of the Saints in all parts of the Lord's vineyard, I take up my pen to inform you that in company with Elder W. S. Phillips I paid a visit to the Saints in North Wales, and on Sunday the 13th, held a Conference with a few of the Saints of the Carnarvonshire Conference, and found Elder Edward Roberts and the Saints there enjoying the best of feelings and alive to their duties, having a desire to do all in their power to build up the kingdom of God. They rejoiced greatly in having a visit from us, and felt pleased in having an opportunity to administer to our comfort. On the 14th we went to Aberystwith, and held a meeting with the Saints there in the evening, and enjoyed a very good time, We here parted with Elders John Evans and William Williams, they proceeding on a tour through the Carmarthenshire Conference, and we took the train to Liverpool, where we had the privilege of spending a few hours in your company at the office, for which we felt thankful, as we gained strength from your kind advice and counsel. From Liverpool we went to Bagillt, and found Elder Thomas P. Green and his family as usual ready to welcome us. He reported the Saints of the Denbighshire Conference in a healthy condition, but the prospect for increasing in numbers was rather unfavorable, as the people in that region have heard so much preaching until they have become in a measure as it were Gospel hardened. I left Elder Phillips there,

while I went to pay a visit to my mother, visiting some Saints on the way, whom I found rejoicing in the principles of Truth. On the 19th we went to Rhosllanerchrugog, and on Sunday the 20th met with Elder Edwin Price, and the Saints of the Flintshire Conference, in a Conference capacity. The meetings throughout the day were very good, and the Lord blessed us abundantly with his holy Spirit. The Authorities of the Church, both at home and abroad, were sustained in the Saint's usual unanimous manner. I noticed that some of the strangers who were present lifted up their hands every move that was made. In the evening there were several strangers present, who listened very attentively to the remarks made by the brethren. I sincerely trust that our visit to North Wales may prove of lasting benefit to the few Saint there, who are as sheep in the midst of wolves. They cry, Poor deluded "Mormons," and wish to free them from what they call the yoke of error.

I feel to thank God more and more every day for the light of the Gospel, and I pray him to bless all the honest-in-heart throughout the habitable globe, and may the day soon dawn when they will have the privilege of embracing the principles of Truth.

My desire is, while I remain in these lands, to do all the good I can and as little harm, that I may have the privilege of returning to the bosom of the Church in Zion with a conscience void of offence towards God and man.

May God bless you, dear brother, together with all who are laboring for the upbuilding of his kingdom, is the prayer of your brother in the Gospel,

WILLIAM H. WAYLETT.

Some one was praising our public schools to Charles Landseer, and said, "All our best men were public-school men. Look at our poets. There's Byron, he was a Harrow boy."—"Yes," interrupted Landseer, "there's Burns, he was a ploughboy."

"How do you do, Mr. Lincoln?" said some one to the President. "Well," said he in an indirect way, "that reminds me of a story. As the labourer said to the bricklayer, after falling through the roof and rafters of an unfinished house, I have gone through a great deal since you saw me last."

"Are you fond of Hogg's tales;" asked a lady of an old farmer the other evening. "Yes, I like 'em roasted, with salt on 'em," was the response. "No; but I mean, have you read Hogg's tales?"—"No, indeed," said he, "our hogs are all white or black. I don't think there is a red one among them."